

# The Inquirer

*A Journal of Liberal Religion, Literature, and Social Progress.*

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LONDON, SATURDAY, MAY 17, 1913.

[ONE PENNY.]

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## LONDON DISTRICT UNITARIAN SOCIETY.

### THE ANNUAL MEETING

WILL BE HELD AT  
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ON  
Tuesday, May 27, 1913, at 8.0 p.m.

Speakers.

Dr. W. BLAKE ODGERS, K.C. (President), Mr. JOHN F. L. BRUNNER, M.P., Rev. CHARLES HARGROVE, M.A., Mr. STANLEY MOSSOR (Pioneer Preacher), and others.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, May 18.

## LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. GOW, B.A.; 7, Rev. H. E. B. SPEIGHT, M.A.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. C. HARGROVE, M.A.  
 Forest Gate, Upton-lane, 11, Mr. R. SORESENSEN; 6.30, Mr. STANLEY MOSSOP.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. E. B. SPEIGHT, M.A.; 6.30, Rev. C. ROPER, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. Dr. DRUMMOND.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, Rev. H. GOW, B.A.  
 Leytonstone, 632, High-road, 6.30, Mr. S. P. PENWARDEN.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.  
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. COTTIER.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. E. D. PRIESTLEY EVANS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. MORTIMER ROWE, B.A.  
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 3, Fellowship; 6.30, Mr. R. HOLLOWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 (DEAN Row, 10.45 and  
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. WALTER BURGESS, B.A.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. DENDY AGATE, B.A.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. MACLACHLAN, M.A., B.D.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. R. RUSSELL.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL; 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. F. H. JONES, B.A.  
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 OXFORD, Manchester College, 11.30, Rev. W. H. DRUMMOND.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.  
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. H. C. HAWKINS.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

## BIRTH.

HOLMSHAW.—On May 12, at New-road, Ilminster, to the Rev. W. and Mrs. Holms-haw, a son.

## DEATH.

EVANS.—On May 5, at Blackpool, suddenly, of acute pneumonia, Fanny Maria Evans, youngest daughter of the late Edward Evans, of Manchester. Interred at Blackpool Cemetery, May 8.

## Situations

## VACANT AND WANTED.

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## NOTICE.

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All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

### NOTES OF THE WEEK.

EVERY scrap of fresh knowledge about the New Testament finds a large public eager to welcome and to examine it. Many people still cherish the hope that the sands of Egypt may yet reward the explorer with some fragment of narrative or saying which will settle a vexed problem, or, still better, add something of real value to the rich treasury which we possess in our Gospels. So far these hopes have been disappointed. The new sayings which have appeared from time to time afford interesting evidence of the literary activity of early Christianity and its wide diffusion in the tongue of the common people; but they do more to create new problems than to solve old ones, and none of them have the authentic ring of inevitable genuineness about them.

\* \* \*

FROM this point of view the publication of the interesting Freer manuscript is likely to prove of small importance. It is a vellum manuscript, found in the White Monastery at Sotiag in Upper Egypt, belonging probably to the fourth or fifth century. It contains a number of variant readings in the text of the Gospels, which will engage the attention of scholars; but its only striking addition to the words of Christ has a strongly apocryphal flavour about it. The new saying occurs in the doubtful appendix to St. Mark's Gospel, chapter xiv. 9-19. In the Freer MS., after verse 14, where it is said that Jesus

upbraided his disciples for their unbelief, the text continues as follows :—

“ And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who through the agency of unclean spirits, suffers not the true power of God to be apprehended. For this cause, said they unto Christ, Reveal now at once thy righteousness. And Christ said unto them, The limit of the years of the power of Satan is (not) fulfilled, but it draweth near [the text, here and elsewhere, is corrupt]: for the sake of those that have sinned was I given up unto death, that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven. But go ye,” &c.

Anyone who reads these words with some attention will have little difficulty in coming to the conclusion that, whatever their source may be, they are no part of the primitive tradition.

\* \* \*

THE Congregational Union has achieved a notable success in raising its quarter-of-a-million fund for the increase of ministers' salaries with a small margin to spare. It represents a noble spirit of generosity over a wide area, and a readiness to make sacrifices for the sake of religion on the part of both rich and poor. But the difficulties of administering a fund of this sort wisely are perhaps as great as those of raising it. Lack of firmness may lead to endless trouble, while official rectitude without unfailing courtesy and consideration may turn its benefits into bitterness for the recipients. On the one hand, all possible care must be taken not to depress local enterprise through dependence upon central funds; but, on the other, the minister of a poor congregation must never be asked to submit to a scrutiny into his private affairs, which a man with a more substantial income would rightly resent.

The grants in aid should always be regarded as part of a salary which has been earned, and to which the minister is entitled, and never as a bonus in consideration of poverty.

\* \* \*

A STRONG pronouncement on the question of principle underlying the movement for the abolition of religious tests in connection with Divinity Degrees was made at Essex Hall on Thursday morning. The resolution adopted was in the following terms :—

“ That this meeting of the members and friends of the British and Foreign Unitarian Association desires to place on record its lively sense of satisfaction at the recent action of the University of Cambridge in abolishing tests of religious belief in connection with its Divinity Degrees. It deplores the refusal of Convocation of the University of Oxford to pass similar statutes of emancipation, and desires to reiterate its strong and unalterable conviction that no solution of the question will be satisfactory, which stops short of the complete abolition of religious tests in connection with University degrees or with the appointment of teachers or examiners.”

\* \* \*

WE are only able to present our readers with a short and most inadequate account of the brilliant Essex Hall Lecture, which was delivered by the Rev. Alexander Gordon on Wednesday. It was not merely an able summary of the whole history of the attempts to suppress heresy especially in England by a scholar of unusual competence and distinction. It was also a noble vindication of the principle of religious liberty, and a plea, enforced by the unanswerable argument of the long and troublous experience of the past, for the total abolition of all laws which still attempt to limit freedom of opinion and to impose penalties upon its expression



# A SONG OF INTERNATIONAL FELLOWSHIP

## FOR MAY DAY, 1913.

### TO ALL WORKERS AND WOMEN.

WILLIAM LANGLAND.

All ye who hold by Truth and Honest Life,  
Knowing "Do well"\* alone shall end the strife  
And show Piers Plowman's† face withouten‡ veil,—  
Welcome, and hail!

JOHN BALL.

Ye who in goodly Fellowship would live,  
To Adam's sons a Commonweal to give,  
Making unrighteous Tyranny to quail,—  
Welcome, and hail!

JOHN WICLIF.

Ye who would follow Christ in very sooth,  
Who for his fellow-men e'en died for ruth,  
Having for meed the vinegar and gall,—  
Hail to ye all!

A HUGUENOT.

Out of the wilds (fairer than priestly lies)  
I reach a hand across the centuries  
To those who saw old France's tyrants fall,—  
Hail to ye all!

SIR THOMAS MORE.

Good friends who seek Utopias afar—  
Some Morning Isle lit by a steadfast star—  
Give me your hands! We hear the self-same call;—  
Hail to ye all!

MARTIN LUTHER.

Still at the Fiend I hurl my pot of ink  
(He who forbids the Common Folk to think).  
Here's a rough hand-grip from my Wartburg gaol,—  
Welcome, and hail!

OLIVER CROMWELL.

"Let God arise!" A Commonwealth is nigh  
Which each shall serve in godly liberty.  
A true Man's Right Divine turns despots pale,—  
Welcome, and hail!

CHARLOTTE CORDAY.

I smote false Marat in his bath, for he  
Had prostituted high Democracy.  
O let not, Citizens, your goddess fall!—  
Hail to ye all!

FOURIER.

My Phalansteries faintly imaged forth  
A vaster Harmony's approaching birth.  
Doer sets Dreamer free, as David Saul,—  
Hail to ye all!

ROBERT OWEN.

If whirring looms yet crush one human soul,  
O friends, ye still must battle towards your goal!  
My skiff "New Lanark" greets your world-tossed sail—  
Welcome, and hail!

JOSEPH MAZZINI.

"Revere the dreams of youth."§ O men, your land,  
Your souls, can but win Freedom hand in hand!  
True Liberty must be your Holy Grail,—  
Welcome, and hail!

KARL MARX.

Captain of horse, I marshalled rank and file!  
Mine no Utopia, no dreamer's isle!  
I made slaves fight; I fought, my back to th' wall,—  
Hail to ye all!

A RUSSIAN WOMAN-EXILE.

From Russian snows, midst nameless pain and shame,  
This message!—Follow still the pillar'd flame!  
It thaws the snow that soon shall be my pall,—  
Hail to ye all!

LEO TOLSTOI.

My brothers, Force with Love can never mate;  
Let War now cease, and Love control the State;  
Christ's words are deepest truth, and must prevail,—  
Welcome, and hail!

ADELHEID POPP.

From toil and want I sprang to greet the sun  
Which lights the world where All are linked as One;  
Dawn-Symphonies supplant the soul's lone wail:—  
Welcome, and hail!

SEÑOR FERRER.

Columbus sought a continent; I sought  
The boundless world that lies in Youth's free Thought.  
O may the Future hear young Spain's high call;—  
Hail to ye all!

JOSEPHINE BUTLER.

My soul was tortured by the outcast cry  
Of Woman crushed by Man's blind cruelty.  
Thank God! they now together rise or fall;—  
Hail to ye all!

A WORKING WOMAN.

I toiled in silence; now beside my mate  
I fain would help to mould the coming State;  
See children glow with health, whom Want makes pale,—  
Welcome, and hail!

MARGARET MACDONALD.

O brothers! sisters! From the Promised Land  
I too would stretch a helpful, loving hand.  
Workers and women leagued can never fail!  
Welcome, and hail!

DOROTHEA HOLLINS.

\* Part of the title of Langland's poem. † Langland's name for Christ. ‡ Old English for "without." § Mazzini's own words.

NOTE.—These verses are meant to convey fellowship irrespective of time as well as in an international sense. Great Britain is represented by Langland, Ball, Wiclif, Sir Thomas More, Cromwell, Owen, Josephine Butler, a Working Woman, and Margaret MacDonald; France by a Huguenot, Charlotte Corday, and Fourier; Germany by Martin Luther and Karl Marx; Austria by Popp and a Working Woman represent the Present, and Margaret MacDonald our best hopes for the Future. As the poem is meant as a greeting from those who have "passed on," the majority of the speakers are of the past (merging into present and future).—D. H.



## LIFE, RELIGION &amp; AFFAIRS.

## SCHLEIERMACHER.

It has been said that no one is ever the same after having bathed in the sea of Spinoza. The mind of Christian Europe has never been the same since it bathed in the sea of Schleiermacher. If no man is quite so colossal as to be called the father of modern theology, still the man comes nearest to that who first saw the new needs of thought, made the most considerable advance towards supplying them, and stands for ever in history as the watershed of great streams which gather volume to-day, and give no sign of ever ceasing. The recent revival of interest in him, of which Dr. Selbie's book is a notable example,\* is not an accident. Perhaps the fading of some of the claims made for Ritschl, who learnt so much from him, have induced people to look further back for their sources. But there is no likelihood of anything so banal as a "Back to Schleiermacher" movement. Much more to the point would it be to look to that still greater source from which Schleiermacher himself drew, which will probably be found to have been, to an extent rarely admitted, the father of us all, viz., the world-changing Evangelical recovery of faith in England and Germany, in the century of his birth. It is the finest possible testimony to that wonderful event, and to its pre-occupation with the most vital thing in religion, that he was the child of the Moravian piety. Nothing that he afterwards changed, or criticised, or developed, was unaffected by the original gift he owed to Herrnhut. When he came to teach that religion was before all things a matter of experience, and seized upon Feeling, as being the side of our nature most nearly concerned in all our knowledge of God, he was trying to systematise and define certain realities no book could ever have given him, but which he had come to know in the same great school where the Wesleys had humbled themselves as little children.

Much, however, had happened since the beginning of the English movement. Critics who complain that Methodism had so little affinity with the larger intellect of its time, will certainly not make this charge against Schleiermacher. The second great start of the Evangelical Revival (for his work was no less than this) was to proceed from the medley of programmes and tendencies, literary, philosophical, æsthetic, that filled German minds in the first quarter of the nineteenth century. It was to be intellectual. Schleiermacher had to learn from Kant and from Hegel (he died in 1834, three years after Hegel). That is, he had to square the teachings of a profound and lively

religious experience, which had hitherto taken the stiff and wooden shape imposed on it by the scholastics of Protestantism, with the new world of thought opened by Idealism. The result was a marvellous thing. It was a theological Romanticism. The literary Romanticism of that period is now an old story, and the earth is full of its labours. The same kind of influence was felt in theology, but here the conditions were naturally more resistant, and it was chiefly among rebels of one sort or another that the new spirit was welcomed—the Transcendentalists of America, for example, whose religion Emerson defined as "the feeling of the Infinite." But the experience has since then constantly been repeating itself in young and ardent souls, who (often in their teens) achieved a new sense of the universe, and saw that the world was not "nailed up with boards." Mark Rutherford discovered at college that "nearly every doctrine in the creed had once had a natural origin in the necessities of human nature." To reach through to that original necessity, he says, was his object. It was Schleiermacher's object, and this made him the great theological Romantic. If you begin your study of Theology by taking the articles of the creed as your subject-matter, you will have the lifeless thing which the world has come to put in the pillory once occupied by the Dismal Science. But if you follow Schleiermacher you will begin with the religious consciousness, and especially with the Christian consciousness and work outwards from that. Thus, you will not start with a ready-made conception of God, who must be furnished with a carefully dovetailed set of "attributes," so as to present a logical structure—omnipotence, omniscience, and the rest. Rather you will take religion *in being*, as it actually inspires the lives of religious men, and then you will see that there is no such division as that between natural and revealed religion. There is no such thing as religion in general, religion in the abstract, but only religions—Christian and other—and it is with these real, historical appearances that we have to do. Thus, *e.g.*, all the vexed controversies about the person of Christ take on a new appearance when, instead of asking what the abstract reason requires us to predicate of Jesus in his relation to God, we ask what he does for the lives and souls of Christian men. The result in this case is that Schleiermacher relinquishes the whole doctrine of the Deity of Christ, and the Trinity, for it is not given in the Christian consciousness.

The unique and exclusive worth of Jesus is derived from no miraculous powers that set him apart from other men, but solely from the fact that men attain, through conscious fellowship with him, a new spiritual life of communion with God. It was the purity and vigour of his God-consciousness that made it possible for men to have (as they unquestionably have had) the experience of redemption that came through him. There is no need of any doctrine of two natures; it is his God-consciousness that constitutes the personal dwelling of God in him. Readers of the recent book "Foundations" will see how Schleiermacher's position is making itself felt to-day. In keeping with all this, he naturally clears

out from his theology all the ecclesiastical views of a Christ who bears the punishment of other men's sins in order to satisfy Divine righteousness. His sufferings and death are part of his whole life-work, all of which are the means of revealing the kingdom of God as enduring suffering, and so resisting evil and finally conquering it. By faith in him and union with his purpose, we find our redemption from sin. This effect of the work of Christ is not, however, the merely "subjective" influence upon us of his example and death, to which many liberalising theologians reduce it. There is a real, objective work wrought by Christ in which we share by fellowship with him, through "the law of the historical continuity of human nature." It is his sense of the oneness of all humanity, what we now often call solidarity, that Dr. Gwatkin in his Gifford Lectures, with his keen eye for the significant phases in a writer's thought, pointed to as Schleiermacher's great contribution to our ideas. The race's mystical union with Christ is the religious way of describing this.

By the same order of ideas, he is able to let much light in upon the old notions of hereditary sin and guilt. He shows us a solid nucleus of truth in the Augustinian and Calvinist doctrines, and evolution has only made stronger the picture of the continuity of moral characters, and the joint responsibility of the generations of men for individual sins. We are further than ever from the stiff Pelagian and deistic view which Lord Morley has so well characterised in his "Rousseau." "Grace, fate, destiny, force of circumstances, are all so many names for the protests which the frank sense of fact in men has forced from them, against this miserably inadequate explanation (*i.e.*, the deistic explanation) of the foundations of moral responsibility. This was virtually the form which Pelagius had tried to impose upon Christianity, and which the souls of men thirsting for consciousness of an active divine presence had then under the lead of Augustine so energetically cast away from them." Schleiermacher rejects Augustine's *form* of the doctrine of original sin, but gives an interpretation to it which brings out its essential truth; for if we are all "included under sin" through our human solidarity, yet it is the Divine Will that has made us thus "solidary," and has only done this in view of the work of redemption by which all the work of sin is to be undone. Accordingly, there cannot be a doctrine of sin in and for itself, but only as considered in reference to redemption. The consciousness of sin in Christian times is due to the manifestation of Christ. This way of regarding the matter does justice to the firm testimony of the religious consciousness that refers all things in the last resort to the will of God; while it leaves intact the sense of personal involvement in the sin which the individual shares with mankind. No doubt Schleiermacher left a great deal to be worked out (as Dr. Selbie's careful criticism shows) by those who came after; but of the change wrought in theology by him there can be no doubt.

W. WHITAKER,

\* Schleiermacher, a Critical and Historical Study. By W. B. Selbie, D.D. London: Chapman & Hall, 7s. 6d. net.



## WOMEN'S LABOUR LEAGUE.

THE League was founded just eight years ago by a group of women, of whom the late Margaret MacDonald was one of the chief. It was founded to express the views of women of the Labour Movement, and it is made up to-day of more than 100 branches, with a membership running into many thousands. For the most these members are working women, and the aim of the League is to gather them together and organise them as a political and educational force in national life. The government of the League is entirely in the hands of the members and completely democratic. Its work is political in the very widest sense of the word, and nothing which can aid in enlarging the outlook, beautifying the every-day existence and raising the standard of life of the mass of the people lies outside its scope. To aid in this work of developing and strengthening the power of usefulness of working women to the community by providing a means of expressing their views of life and hopes for the future, the League's paper, which is published monthly, under the title of *The Labour Woman*, has been established. It seeks to express the needs, the ideals, the thoughts of working women on every side of national life, and to carry forward the task of the political, economic, and social emancipation of the people. This is no easy task, and especially difficult in face of the poverty of working women who find even the small cost of the paper a difficult sacrifice. But the strength of the forward movement of women to-day is invincible, and the *Labour Woman*, in prose and verse, in statistics and prophecy, is there to keep the cause of the home-maker before the builders of the future. Those who care to see this paper may obtain it from the Women's Labour League, 3, Lincoln's-inn-fields, W.C. Price ½d. a copy, or 1s. a year, postage paid.

[The verses by Miss Hollins which appear in our present issue were written for *The Labour Woman*, and are reprinted by special permission.]

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

M. LE ROY ON BERGSON.

SIR,—In the article on the above subject, in last week's *INQUIRER*, by S. H. M., he deals with the religious bearing of the New Philosophy, and refers to the intuitions of men of spiritual genius who become one with Life "in the making." May I suggest that a more definite religious bearing may be found, if we take this idea of the perpetual renewal of life, in connection with the doctrine of the "blotting out of transgressions" which can be traced through the history of all religious experience. In the light of

modern knowledge, namely, in the conception of each moment as being a new creation, it appears as if the craving of the mind to experience complete remission of its sins had some basis in scientific truth. The materialistic idea of inherited tendencies to disease and evil (represented even in Scripture by such expressions as "visiting the sins of the fathers upon the children and upon the children's children unto the third and fourth generation") has, over and over again, been overthrown by some spiritual genius who proclaimed with prophetic fervour "I have blotted out your transgressions," or, again, "Your sins are forgiven, rise up and walk." The regenerative power of belief in "the washing away of sin in the blood of the Lamb," "Though your sins were as scarlet they shall be as white as snow," may cause us to speculate whether some scientific truth has not all along been contained in such statements.

Unitarians and New Theologians have been maligned for "not making enough of sin and repentance." The accusation may possibly have some value if we realise that the underlying truth of the Forgiveness of Sin lies not so much in the consciousness of sin and repentance, but in the consciousness of the need of a perpetual renewal of life, a desire to cut oneself off from connection with all past mistakes and follies. The joy in Heaven over the one sinner that repents more than over the ninety-and-nine just persons, might be viewed in a new light if we realised that the knowledge of sin forgiven is the understanding of the perpetual renewal of life, the cutting off of every moment from the previous one according to universal law. As the leaf in the spring time on the old bough is a completely new leaf in the sense that it has been renewed by universal alchemy, so the sinner is jubilant in his sense of a new life after having learned the knowledge of renewal by means of the furnace and death of sin and repentance.

I should be very glad of criticism on this subject.—Yours, &c.,

ANNIE J. LAWRENCE.

*Cloisters Lodge, Letchworth, May 11.*

## THE MINIMUM WAGE.

SIR,—I am somewhat surprised at Reformers thinking it a good way to relieve poverty by making a legal minimum wage, which, so far as low wages are at all justified, is like putting irons on a child's legs who is already too weak, and wants good food, plenty of air and such exercise as he can bear. It is an obvious axiom that as a nation increases in numbers, its work increases by which the people live. I know that some persons say that machinery has ousted workpeople; perhaps it might sometime in the more or less distant future; looked at broadly, it has not done so yet. I doubt if it ever will. The causes of poverty are well known. Throughout the whole of history, from nearly the earliest times, and in nearly every nation, the monopoly of land has been acknowledged to be a main cause of poverty. It is alluded to as bad for humanity in both the Old and New Testaments. Besides the Jews, quite a

considerable number of nations have dealt with it generally in a half-hearted way. In the United States and the United Kingdom, preferential railway rates transfer the work by which these nations ought to live to other people; therefore, that also causes poverty. It is well known that import duties, so far from keeping imports out, raise prices proportionately more to the importer than to the home producer. As a consequence, we export very largely to Germany and the United States. And taxes specially placed upon the poorest classes cause poverty. All these facts are well known; do away with them and poverty would necessarily go. There is not a nation that has many poor, either ancient or modern, where the causes which I have enumerated have not, one or more, been at work to cause that poverty; *and it is well known*. Why leave those well-known causes out in dealing with low wages? I do not deny that a legal minimum wage may do some good, but it is an awkward way of dealing with the question.—Yours, &c.,

N. M. TAYLER.

*56, Ranelagh-gardens, Barnes, S.W.,*

*May 12, 1913.*

## PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK :—The Social Guide, 1913. 2s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS :—Paganism and Christianity in Egypt: Scott Moncrieff. 6s. net.

MESSRS. DUCKWORTH & Co. :—A Handbook of Christian Apologetics: A. E. Garvie, D.D. 2s. 6d. net.

MESSRS. HEADLEY BROS. :—Study Notes, vol. viii., The Doctrine of the Person of Christ: E. Grubb, M.A. 1s. net.

MESSRS. PUTNAM'S SONS :—The Irish Element in Mediæval Culture: H. Zimmer.

MR. T. FISHER UNWIN :—Economics of Land Value: Harold Storey. 1s. net.

MESSRS. WILLIAMS & NORGATE :—Noble Pages from German History: F. J. Gould. 1s. 6d. net. Some Intimations of Immortality: Sir Edward Fry. 1s. net.

## FOR THE CHILDREN.

### TALES FROM TOLSTOY.

#### III.

#### THE COVETOUS MAN.

"TAKE heed, and keep yourselves from all covetousness," that is, greediness, envy, and the longing to have for our own things which belong to others, "for a man's life consisteth not in the abundance of the things which he possesseth." These words were uttered by Jesus, who was always trying to make people understand how wrong it is to crave for more than a fair share of the good things of life—not only because if one person has too much another person must have too little, but because the more we set our hearts on riches, or pleasure, or things that money alone can buy, the less lovable



and *lovely* shall we become. "Where your treasure is there will your heart be also," he said, and it is very true that we *think* most about what we *want* most, and are apt to be impatient with everything that does not help us to obtain it. But you remember the parable of the rich man who built great barns to hold his stores of corn and fruit, and then said to his soul, "Take thine ease, eat, drink, and be merry," as if that was all that mattered, and how, that very night, God called his soul away. In the long run those who are greedy and selfish do not gain very much for all their plotting and striving, for they have forgotten to "lay up treasure in heaven."

This is how it was with Pakhom, a Russian peasant who wanted to be a big landowner. Tolstoy (for I want to interest you in yet another of Tolstoy's tales) shows him to us at first as a happy and contented man, with a wife who seemed equally satisfied with her humble lot, and so she told her sister when the latter came to visit her from the town where she lived in more comfortable circumstances. It happened, however, about this time, that the Barina, or lady landowner, under whom Pakhom worked, got a fresh overseer who began to oppress the peasants and irritate them in every way. This made them very angry, and the prospect looked even darker when it was rumoured that the Barina was going to sell her land to him, for this would make him more completely their ruler. They decided therefore to send a deputation from the village asking if they might have the opportunity of buying it jointly for themselves. This was agreed to, but a good deal of discussion was necessary in order to arrange matters, and there was so much squabbling about the exact terms that at last it was decided that everybody should buy just as much as he wanted separately. Pakhom was one of those who wished to buy some land, so, by selling some goods, and borrowing a little, he managed to get enough money together to purchase about twenty acres. When the transaction was completed his joy knew no bounds, for he was at last a landowner. He could now sow his own corn, reap his own hay, cut his own firewood, and graze his own cattle on his own tiny estate. It seemed as if he would never want anything else in the world.

But the spirit of envy was already stirring in Pakhom, and everything was happening in a way to make him still discontented. The peasants who had no land began to annoy him by turning their flocks into his meadows, the horses would get into his corn in the night, and at last, after trying to revenge himself on one man in particular whom the magistrate would not consent to punish, as there was not enough evidence that he had committed the particular ill deed of which Pakhom accused him, the angry peasant said to himself, "I am getting too cramped here. If some of these men emigrate, however, as I hear they are going to do, there will be more room for me. I will buy up their land and so hedge myself all round."

Just about this time a travelling peasant dropped in, and Pakhom gave him a night's lodging and a meal. As they talked

together the peasant told him that he had come from a place much lower down the river where a settlement was being formed, every settler having about twenty acres of land allotted to him. And *such* land, he added—so fertile that everything grew on it, and one man had made quite a fortune during the past year by his wheat alone! This of course, excited Pakhom, and as soon as the summer came he took a journey to this wonderful place. He was so much pleased with what he saw and heard that when he returned home he began to sell all his land, buildings, and stock, so that in the spring he could go to the new place. Well, he got there, and at first he was highly delighted with himself; but after a few years he began to feel "cramped" once more, because he wanted to sow larger crops and could not get enough land in his immediate neighbourhood for all his needs. "I must," he thought, "buy an estate outright." He was beginning to set about doing this when one day a merchant drove up to his homestead to bait his horses, and Pakhom asked him in to drink some tea and have a chat. As they talked the merchant told his host about the country he had come from—the country of the Bashkirs, it was called—where thousands of acres of most glorious land could be obtained for such a small sum that it seemed nothing. The people, he said, were very silly and ignorant, and if you gave them a few presents—tea, carpets, coats, and a little money—you could do as you liked with them. Pakhom could scarcely believe his own ears; still, he *did* believe them, and before very long he made arrangements to leave home, and taking with him some chests of tea and other gifts, and accompanied by one of his workmen, he journeyed to the land of the Bashkirs.

Everything turned out just as the merchant had said, and as soon as Pakhom reached their encampment (for it was really nothing more) the people came out to welcome Pakhom, and soon they were putting their rude fare before him, making him sit on soft cushions as if he were a prince, and showing themselves perfectly willing to let him have as much land as he wished as soon as he began to exhibit the things he had brought. They wished him to see the magistrate first, however, for, simple as they were, they had some notion of doing things fairly and in a business-like way. But the magistrate proved a most agreeable man, and said that Pakhom was perfectly free to take as much land as he liked and in whatever direction he chose, if he fulfilled their conditions, which were not unreasonable. The arrangement was, in fact, that anybody could have as much land as he could walk round between sunrise and sunset at a certain price, ridiculously low, which was named. This greatly astonished Pakhom, for he knew that a man could compass a good deal of land in a day, and that he could certainly walk round and enclose a large portion! He therefore gladly agreed to do as the magistrate requested, and to make his claim good on the morrow. It was explained to him that all the people would assemble at whatever spot he decided upon, and from this point Pakhom would start,

followed by some young men on horseback, who would plant a stake wherever he required.

Pakhom scarcely slept at all that night, he was so greatly excited at the idea that he was going to add to his possessions and make heaps of money without the least trouble in the world; but just before daylight he dozed, and had a rather curious dream. He thought he saw the magistrate holding his sides with laughter as if something amused him very much, and looking at a man lying on the ground with a face as white as a sheet, a man exactly like himself! It was rather a disturbing dream, but as soon as he awoke he forgot it, and thought only of making preparations for his long walk. All the Bashkirs had assembled on a little knoll, and here the magistrate threw down his foxskin cap to mark the point to which Pakhom would return. "Put your money in it," he said, "and your servant shall remain beside it while you are gone." As last, just as the sun's first rays appeared above the horizon, Pakhom, carrying in his wallet a little bread, and with a water-flask strapped to his shoulder, stepped down from the knoll and started on his day's excursion.

At first walking was very pleasant, for the day was young, and the grass fresh and cool; so Pakhom stepped out vigorously and soon covered a good deal of ground. But as the morning wore on the heat began to try him, and he took off his waistcoat and his high boots. Later on he had a drink, and a little food, and began to think of bending round to the left, for he had already gone far enough if he was to make a fair enclosure and get back by sunset. So he had a stake put in, and turned off at a different angle. He did ten more *verst*s (a *verst* is about two-thirds of an English mile) and although it was growing hotter and hotter, would have managed very well if he had only been contented to turn again at this point, and walk back to the knoll. Just as he had decided to do so, however, he caught sight of a splendid bit of land fringing a dry ravine, and he thought of making a great effort to have just that extra piece enclosed; so he walked round it, and had the stakes put where his feet had trod. But the time was now getting short, and it was a very long way to the knoll, and Pakhom was so tired and footsore that he would have given worlds to lie down and have a rest. Instead of that, however, he saw that he would have to run, and off he went like the wind, his heart beating madly, his mouth parched, his boots, cap, flask, all thrown away, and only one thought in his mind—to get back in time. As he flew on it crossed his mind that perhaps he had overtaxed his strength, but it could not be helped; he dare not stop now, and have all these people laughing at him. "And I have enclosed so much land," he thought, "if only God will bring me safe to live upon it." By this time he could see the knoll, and all the Bashkirs cheering him on, and the magistrate *holding his sides with laughter* just as he had done in Pakhom's dream.

The poor fellow was nearly done, but one despairing glance at the sun which was now sinking low on the horizon nerved



him on, though his feet were torn and bleeding and his legs seemed to be breaking. One last spurt up the knoll, one quick grasp of his hand on the cap, and Pakhom's race was run. "Ah," said the magistrate, "you have earned much land, indeed!" But when the servant went to raise his master he found that he was dead. . . .

So all the land he gained was just as much as is required to dig a grave.

L. G. A.

## MEMORIAL NOTICES.

### HERR DIREKTOR SCHRADER.

THE cause of liberal religion in the Protestant churches of Germany has suffered a grievous loss through the death of Herr Direktor Karl Schrader, the president of the Protestantverein, and for the last twenty years practically the leader of the liberal party in church affairs in Berlin. In politics also he was a man of eminence, and up to the time of the last dissolution a member of the Reichstag, a leader on the Liberal side. His genial presidency of the International Congress of Free Christianity at Berlin in August, 1910, left with us the happiest memories, and his name was on the programme of this year's Paris meeting of the Congress. It is with a sense of personal loss and sorrow that we realise that neither he nor Jatho can now be there. Herr Schrader, who was in his eightieth year, was active to the last in the work to which he was so generously devoted, but a sharp attack of inflammation of the lungs proved too much for his strength, and on Sunday evening, May 4, he passed peacefully away.

It was the privilege of the writer of these lines on three occasions to be Herr Schrader's guest in Berlin; for the first time in the autumn of 1904, at the meeting of the Protestantverein, which was notable as giving rise to the Max Fischer heresy case; then in 1909, with Dr. Carpenter, on occasion of the visit of representatives of the churches of the country, in the interest of friendship between Great Britain and Germany, when Herr Schrader was a member of the German Committee; and for the last time at the meeting of the Protestantverein two years ago. "Steglitzer Strasse 68" was the address, which signified not only a delightful hospitality in the spacious rooms on the highest floor of the great house in the heart of the city, but also offices on the floor below, placed at the disposal of the unions to the work of which Herr Schrader was devoted. Memorials of his professional life were there, and also sacred memories of the wife he had lost, who was herself an inspiring leader in the cause of education, a personal friend of the Empress Frederick, and founder of the Pestalozzi-Froebel Haus. The work of that institution was very near to Herr Schrader's heart, and in other directions he was always ready to support efforts that made for the higher interests of life. His own profession was that of an

engineer, and he was a director of the Anhalt railway up to the time of its absorption by the State. Then he gave himself entirely to public work, and early in the nineties of last century, among the chief of his activities, founded a union to organise the liberal forces in the churches of Berlin, to secure adequate representation in the synods, and safeguard the interests of liberal ministers and congregations. In these efforts he was eminently successful. It was after the 1904 meeting of the Protestantverein that he became its president, and after the ejection of Jatho from the church in 1911, and Traub last year, he became the head of a new Protestant union, the aim of which is to unite all the forces of liberalism in Germany for the defence and support of those who suffer for heresy in the Church.

A man of refined and truly noble nature, of wide knowledge and a practical grasp of affairs, wonderfully kindhearted, yet with a keen insight into character and a shrewd business capacity, of great diligence, exact and careful of detail, but never losing sight of principle, earnestly religious and devoted to a high ideal, Herr Schrader was singularly fitted for the task of leadership to which he was called. He felt deeply the need of religion in the culture of the day, and lamented the alienation of the people, both of the educated and the artisan classes, from the Church. His aim was to indicate the right of the people to their inheritance in the Church, and to secure an open way for progressive thought and a new kindling of spiritual power that should bring religion back into touch with the realities of life.

When he addressed a popular audience in Berlin it was clear that the people loved him, and among the leaders he was an honoured counsellor. His departure leaves a vacant place, which it will be very difficult to fill, but his memory will remain an inspiration.

At the service of cremation in Berlin, in accordance with the expressed wish of the deceased, no word of eulogy was spoken, but Dr. Naumann simply read the beatitudes and closed with prayer. The ashes were interred at Wolfenbittel, Herr Schrader's native place, on Saturday last.

V. D. D.

### THE LATE PROFESSOR BENOYENDRA NATH SEN.

THE death occurred on April 12, at his residence in Calcutta, of Prof. Benoyendra Nath Sen, of the Presidency College, whose name will be familiar to many of our readers as a prominent member of the Brahmo Samaj. In 1905 he was present as a delegate from that body at the International Congress of Liberal Religion in Geneva, and subsequently he visited both England and America, lecturing in both countries, and winning many friends wherever he went. "He was," says the *Indian Mirror*, "one of the most gifted sons that the country has produced—gifted alike in strong and virile intellect, broad and capacious mind, a singularly fascinating personality, cultured and generous sympathies, sweet and spotless character, and with highly developed spirituality,

nourished as it was by his intense faith in God and total self-surrender to His work. His life was consecrated to the service of the great causes of education, morals and religion, and everything denoted by the expression 'a higher life,' and elevated by the touch of a *Grihasta Sannyasin*, which had such an ennobling effect upon all who had the privilege of coming in intimate contact with him. The late Prof. Sen filled a large place in the educational world of Bengal, and was well known as one of the most popular professors, who made a place for himself in the hearts of his students by his unrivalled powers of lucid exposition, his high ideal as a teacher, which he ever sought to realise in his relations with those who sat at his feet—his noble and beautiful character and his burning devotion to religion."

Earnest devotion and austere simplicity were Prof. Sen's most marked characteristics; whatever work he undertook he carried through in a most conscientious and thorough manner, and as a teacher he combined intellectual thoroughness with love of his work and his pupils, and won their deep affection and admiration in return. It is unfortunate that scarcely any written record remains to testify to his vast learning and his remarkable powers of oratory. "All his work as a student, as a professor, and as a public man," says a writer in *The World and the New Dispensation*, "was done in his own quiet way without public recognition or acknowledgment," and not only were no reports made of his speeches during his European tour, but even the noble address which he delivered as President of the Theistic Conference held at Lahore in 1909 was allowed to pass unrecorded.

Professor Sen, who was born in 1868, was in the prime of life, and the grief which is felt in India at his death is intensified by the fact that he has passed away after months of great suffering at such an early age, and at a time when the work of national regeneration and consolidation requires just such men to guide the people as they begin to realise themselves in the light of Western ideas, and receive the stimulus of a new and vitalising energy. What "the Pilgrim," as Prof. Sen loved to call himself, thought of the future prospects of India, and the liberalising tendencies of religion may be seen in the following passages, which are full of significance not only for members of the Brahmo Samaj, but for all who realise the immense responsibilities laid upon East and West alike in regard to the destiny of India and the great Empire with which her life is bound up.

"Liberal religion in the West cannot forget or lay aside the Cross, just as liberal religion in the East cannot forget the Indwelling Spirit—the *Paramatman*. Woe unto the East when the last man shall have died therein to whom life in the Spirit is not a dream—but God is verily the breath of his soul—it will then have become an empty husk, an uprooted tree fit only to be cast into the fire. Liberal religion in the West, too, is nothing but an upholstered skeleton if it is without the breath, and the motion, and the *aroma* that comes out of the garden of Gethsemane. The old-world Christian martyr had the fascinating breath of this *aroma* about him, though his narrowness



prevented his getting possession of the East. In the Roman and the mediæval world of Europe the Spirit of the Cross stood as the reconciler and solvent between sturdy force on one side and the deeper aspirations and softnesses and graces of life on the other, saving the one from sinking into barbarism, and uplifting the other from dreaminess and indolence. In the modern world, likewise, as between the East and the West—nay, for the matter of that, in every part thereof—do we not require the same Spirit of the Cross to stand once more as the reconciler and solvent between the sturdy force of individualism and naturalism—in politics, in industry, in commerce, in everything—on the one hand, and the deeper aspirations, and softnesses, and graces of life on the other ? ”

“ Will the East and the West ever understand each other ? ” he asks again. “ Will England, and Europe and America ever understand India ? Never, except on the sanctified heights of thought and life and character. Not without much cost must the ascent to those heights be made by each ; nay, not without much conflict even, and collision. Long, and hard, and strenuous must be the struggle before India—*i.e.*, her millions, her people—can realise what her soul is. Then alone will she know what to live for and what to die for. In this process others can and will help her as much by positive assistance as by positive, deep, and radical contradiction. Let her be thankful to the West, so far, at least, for giving her the idea of a common *soul* and a common *destiny* for the millions, the people. Will not the West help her still further to carry out this idea ? Is it not a law of the expansion of its own inner life that the West should say to the East : Live and know thyself, and glorify God with me ; as it is the mission of the East to say to the West : Live in order that thou mayest love God and find peace ? Verily, verily, it is true of both of them that they can neither live nor fulfil the law of their being till they have learnt to pray together : Thy Kingdom come, Thy will be done ! ”

## MEETINGS AND GENERAL NEWS.

### THE SUNDAY SCHOOL ASSOCIATION. ANNIVERSARY MEETINGS.

THE anniversary meetings of the Sunday School Association were well attended, and characterised by a most encouraging note of optimism, and an earnest attempt to grapple with the problem of the Sunday school at the present day, in spite of the fact that, to the regret of all his co-workers and the members of the Association, Mr. Ion Pritchard has resigned the position as hon. secretary which he has held for nearly twenty years. Mr. Pritchard's unselfish devotion to the cause of the Sunday school, and the business-like spirit no less than the genuine idealism which he has brought to this work, have won him the admiration and affection of all who have been in any way connected with it, and warm tributes were paid to him, and to

the memory of his sister, the late Miss Marian Pritchard, at the Annual Meeting, for their generous services on behalf of the children. The Rev. T. P. Spedding, the retiring President, who conducted the proceedings with much energy, was able to assure the meeting that Mr. Pritchard's kindly counsels would not be lost to the Association, though he ceases to be its secretary, for he looks forward to being in close connection with it for many years to come, and has been elected President for the ensuing year.

#### THE CONFERENCE.

At 11 o'clock on Tuesday, May 13, a conference of delegates from district Sunday school societies and schools on “ Forward Movement Ideals and Work ” was held at Essex Hall, the President, the Rev. T. P. Spedding, in the chair. Unfortunately, time did not permit of all the speakers who wished to join in the discussion being heard, but it was evident that there is a real awakening of interest in regard to the needs and aims of the Sunday school, and those present were left with the impression that the Conference could have been continued for another hour with real advantage. At the outset the President extended a cordial welcome to the District Union delegates, and in doing so spoke of the value of this annual conference, which he knew had proved helpful to many of them in the past by reason of its informality and unconventionality. He alluded specially to the Forward Movement, which has received a great deal of attention during the past year, and has for its object the getting into closer touch with the schools by means of visits from representatives of the Association. This work has been chiefly in the hands of the Rev. J. A. Pearson, who has visited schools throughout the land, and the kindly help which has thus been offered by the Association has in many cases been warmly welcomed.

In the discussion which followed the following took part :—Mr. T. S. Wicksteed, the Rev. Leslie Smith, Miss Howell, the Rev. J. Ruddle, Miss Clephan, the Rev. W. J. Piggott, Miss A. Withall, the Rev. J. J. Wright, the Rev. Fred Hall, Mr. T. M. Chalmers, Miss Tarrant, the Rev. Joseph Wilson, Mr. Bertram Lister, Mrs. Rawlings (Bootle), the Rev. J. W. Cock, the Rev. J. A. Kelly, and the Rev. W. C. Hall. One fact seemed to be clearly brought out, that it is impossible to generalise as to the practicability of new methods which appear at the outset full of interest and promise, owing to the difference in local needs and problems which have to be taken into account. It was generally felt that more attention should be paid to the training of the teachers on definite lines, though not according to any system which prevented the expression of individuality, or aimed at turning out a professional teacher fettered by routine.

The Rev. J. J. Wright called attention to the new monthly in connection with the Association which is to be issued in October. This is to supply three series of carefully graded lessons each month for the use of scholars at different ages which will be both simple and ample, and he believed the new magazine would be of

the greatest help in solving the “ teacher problem.” The Rev. J. A. Pearson gave some interesting facts in regard to the 46 schools visited in connection with the Forward Movement as set forth in the answers to lists of questions which had been sent to superintendents. The first set of questions related to accommodation, the second to methods of preserving order and maintaining discipline, the third to education. It was astonishing what a variety of methods of management these answers revealed, and how great was the need for setting our house in order, and for making it a definite aim that when scholars had passed through the schools they should have a fairly definite knowledge of what religion means as it is understood by those who imparted it to them. The Rev. J. W. Cock brought to the notice of the meeting a diploma which has been designed at his instigation for use in schools. The idea first came to him through reading a book published in America. The design which he had brought with him was only intended as a suggestion, but it showed how religious ideas could be symbolically represented, and how the years during which a child had attended the Sunday school could be recorded by affixing a seal for each year until the sixth year, when a much more imposing diploma to which twelve seals could be attached might be given. An American visitor said that this idea had received a good deal of attention in certain schools in the United States, and that it had been most successful in attaching the children to the school and in proving an incentive to good attendance.

After the Conference a large number of delegates met for luncheon at the Holborn Restaurant. The Rev. T. P. Spedding, who presided, spoke a few words of cordial welcome, and the President of the Manchester District Sunday School Association replied.

#### THE ANNUAL MEETING.

##### *Paper by the Rev. Lucking Tavener.*

At 3 o'clock the Annual Meeting was held, the President again acting as chairman. Before the business meeting, the Rev. Lucking Tavener delivered an address on “ Art and its Place in Religious Instruction.” The question for us, he said, is whether we are using art, which in every great period of the world's history has been the chief means of providing religious instruction, to the extent that we should, especially in our Sunday schools. Things seen are far more powerful than things heard, and it was of the greatest advantage in all teaching if some pictorial illustration could be given. This was an influence that had been neglected in our churches, and indeed modern art was so mixed up with commercialism, and the cult of “ art for art's sake ” has become so popular, that in many quarters a picture that has an underlying ethical or religious significance has lost its right to be called art at all. In adopting that idea we lose sight of the fact that art for a long time was the definite servant of religion. The artist takes a material fact, endows it with some quality which it does not materially possess, exaggerates, idealises, glorifies it, and places it among the uni-



versal realities to which it belongs. The ideal Sunday school teacher is an artist in like manner. He takes a Bible story, thinks over it, brings his perception of religious truth to bear upon it, then presents it to his scholars in such a way that it is no longer a mere story but an emblem of spiritual truth. We are all better artists than we sometimes care to acknowledge. Every life truly lived is a work of art, for every word and deed is the manifestation of an earlier thought, but the truth we seek to present must first of all have been hammered on the anvil of actual personal experience. In the case of the Sunday school teacher, however, who nobly tries to help in this glorious work of imparting spiritual truths but feels painfully the lack of original ability, there is the whole world of art to draw upon. Paintings are cheaply reproduced, statues are photographed, the best poetry can be bought for a few pence, and there is the Bible—that treasure-house of story and parable which we do not use as much as we might.

In support of what he had said Mr. Taverer gave a striking passage from a letter by the Dutch Post-Impressionist, Vincent Van Gogh, in a volume recently published, in which he claims for Jesus the title of artist. "There can be no doubt," he writes, "that Christian literature, on the whole, would make Jesus indignant. . . . Jesus lived serenely as an artist, as a greater artist than any other, for he despised marble, clay, and palette, and worked upon living flesh. That is to say, this marvellous artist, who eludes the grasp of the coarse instrument, . . . created neither statues nor pictures nor even books, . . . he created real living men, immortals. That is a solemn thing, more particularly because it is the truth. . . . How seldom is anything to be found (in Christian literature) that could find favour beside the sayings recorded in the Gospel of St. Luke, . . . which are so simple in their austere and warlike form? But even if this great artist scorned to write books about his ideas and sensations, he certainly did not despise either the spoken word, or still less the parable (what vigour there is in the parable of the Sower, the Harvest, and the Fig-tree!) . . . These spoken words which he did not even think it necessary to write down, are the highest pinnacle ever attained by Art; in such pure altitudes, art becomes a creative force, a pure creative power."

In conclusion, Mr. Taverer gave some helpful hints as to the way in which Sunday school teachers can make use of the works of great artists for the purpose of illustrating what they want to convey to their scholars. In particular he instanced the works of G. F. Watts and Byam Shaw. Mr. Watts had said that he did not paint things, but thoughts, and that was why his works were so useful in religious teaching. In a collection of his pictures you could never come across any denominational presentation of any truth; his figures are not local men and women, and from the face and hands you would be puzzled to know to what sex they belong. He deals in universal truths and realities. From him, then, they could obtain more help than from almost any other artist in their glorious mission,

which should make them feel that in very deed they were co-workers with God—artists, dedicated to the presentation as far as they were able of the loftiest spiritual truths known to them. This aspect of their work should help them to get hold of the larger views that are necessary for all true religious work, and enable them to grasp the conception of the great spirit working in and through the whole of the universe, that harmony behind all earth's discordant sounds, that perfection working through all imperfections.

#### *The Business Meeting.*

The treasurer's statement for the past year was presented by Mr. W. Blake Odgers, jun., hon. treasurer, and the report of the Committee, which was taken as read, by Mr. Ion Pritchard, hon. secretary. The President, the Rev. T. P. Spedding, in moving the adoption of the reports, said that the report of the secretary, which was the nineteenth prepared by Mr. Pritchard (and to their great regret the last that he would prepare), was in some respects more important than any which had gone before. He believed that the teacher of the Sunday school at the present time was in a better condition to face the future than the day school teacher, who had some very difficult problems to face. What they had to consider was not so much the inadequacy of their buildings, or the poorness of the materials they had to work with, as the materials they had to work upon. It was not bricks and mortar which made a church, but the congregation; in the same way; it was the scholars who made the schools, and if the teachers were not in love with them, and did not give themselves to them, the best-equipped building in the land would not make up for this deficiency.

Mr. Spedding moved, with expressions of great personal regret, the next resolution commemorating Mr. Pritchard's secretaryship, which was in the following terms:

"That the Association contemplates the approaching retirement of its hon. secretary, Mr. Ion Pritchard, with sincere regret, and places on record its high appreciation of the conspicuous and devoted services which he has rendered to the Association, and, through its agency, to the Sunday schools connected with our Unitarian and Free Christian Churches during a period of nearly twenty years. Since the formation of the Association in 1833, Mr. Pritchard has, with the exception of Mr. I. M. Wade, held the position longer than any of his predecessors. The Association recalls with admiration the care and regularity with which Mr. Pritchard has discharged the duties of his office; his personal generosity and disinterestedness; the efforts he has made to further the success of every department of the Association's work; his eager attention to the Summer School for Teachers at Oxford; and his constant desire that the Association should represent high and noble ideals of Sunday school work. At the gatherings of Sunday school teachers and workers in all parts of the country, Mr. Pritchard has always been a welcome visitor and a valued counsellor. Mr. Pritchard represented the Association at the Meet-

ings of the International Congress of Religious Liberals in London, Amsterdam, Geneva, and Berlin. The Association affectionately remembers that he was inspired and ably seconded in his labours by the loyal co-operation of his sister, the late Miss Marian Pritchard, so widely known in our schools and churches as "Aunt Amy." The Association cannot allow the retirement of Mr. Ion Pritchard to pass without endeavouring to commemorate his tenure of office by some permanent token of appreciation. It accordingly warmly endorses the action of the Committee in starting a fund of £1,000, to be called "The Pritchard Fund," for the furtherance of the work of the Association, the interest of which (or if need should arise the capital) will be available for any special work undertaken by the Sunday School Association."

The resolution was seconded by the Rev. J. J. Wright, who paid a warm personal tribute to Mr. Ion Pritchard as a friend and fellow-worker of many years, and associated with his name that of his sister, Miss Marian Pritchard, whose memory they all held in reverence and affection. Mr. Pritchard, he said, had served the Association for nearly twenty years, and had attended to every detail like a thorough business man, bringing to the work a tireless energy and devotion which were of incalculable value. But he had been more than merely a business man; he had been the moving spirit of the Association, and was known and loved wherever its influence reached. The Summer School, which owed its inception to Miss Marian Pritchard, had been supported by him with a generosity which few people knew anything about, for Mr. Pritchard tried to keep his left hand from knowing what his right hand did, and doubtless imagined that some of them did not guess all the delicate and generous actions which had helped to make their work so successful. In conclusion, he made an urgent appeal for donations to the Pritchard Fund of £1,000, which it is intended to use for the furtherance of the work of the Association, especially for any particular work (such as the Summer School) which they were all anxious to carry on.

Dr. Blake Odgers, in seconding the resolution, added his own personal testimony as a fellow-worker with Mr. Ion Pritchard to his unselfish devotion to the cause of the Sunday school. The multiplicity of things which he had dealt with in his capacity as secretary was amazing. He had a wide practical knowledge of what the teachers and the children in the Sunday schools really needed, and, still more important, his whole heart was in the work, therefore the services he gave were such as only a man with loving sympathy in his heart could give.

Mr. Ion Pritchard, in replying, said that he felt the balance of gratitude should be on his side, for if he had been able to help the Association, as he believed he had, the Association had also helped him. It had, for one thing, found him employment, and congenial employment, for nearly twenty years, and that surely was in the nature of a benefit conferred. Whatever might be said about the progress of the Association during that time, he thought he might claim that many useful



links had been formed which had helped to bind the schools closer together and deepen their sense of fellowship, and this was more important even than the sale of publications. He mentioned as illustrations the yearly President's letter, the autumnal meetings of the Committee, the foundation of the Summer School, and the Forward Movement which has been attended with such good and encouraging results. He hoped that he would be able to give them his services for many years to come, for he did not mean to sever his connection with them, though he thought, when the name of the Secretary who had been chosen to succeed him was announced, they would see that such a good choice had been made that there was no reason to regret his resignation so much, after all.

Mr. Spedding then proposed that Mr. Ion Pritchard be elected President for the ensuing year. The resolution was seconded by Miss Lee, of Stourbridge, and carried with enthusiasm. Mr. J. H. Brook, of Bradford, next proposed that the thanks of the meeting be given to the officers and Committee of the Association for their services during the past year, and that the respective appointments for the coming year be as follows:—

*Treasurer:* Mr. W. Blake Odgers, jun., M.A. *Hon. Sec.:* Mr. T. M. Chalmers, B.A. *Auditors:* Mr. Ronald Bartram and Mr. H. W. Edgar Noel. *Committee:* Miss D. Tarrant, M.A., the Rev. W. Copeland Bowie, the Rev. Gordon Cooper, B.A., Mr. Herbert Gimson, the Rev. F. H. Jones, B.A., Mr. C. F. Pearson, the Rev. W. Tudor Jones, Ph.D., the Rev. Charles Roper, B.A., the Rev. T. P. Spedding, Mr. W. S. Tayler, together with a delegate to be appointed by each of the District Sunday School Societies entitled to Representatives. The Rev. Geo. Neighbour (Mountain Ash) seconded the resolution, and after a few introductory words from Mr. Spedding, the new secretary, Mr. T. M. Chalmers, a son of the late Rev. Andrew Chalmers, for many years Minister at Wakefield, accepted his office in a few well-chosen words.

It is an encouragement to the Committee to find their books appreciated by readers and teachers connected with other denominations, and they record as instances of this the sale of over 350 copies of Dr. Carpenter's "Life in Palestine" to the Rugby School and the Educational Supply Association. At the same time the Committee are more anxious to supply the needs of their own schools and to publish the books most needed by them. The subject of Future Publications is now under consideration, and the Committee have lately applied to forty superintendents and experienced teachers for suggestions and advice.

### WILLASTON SCHOOL.

WE are glad to learn that there has been a good entry of new boys at Willaston School this term, and for the first time the total of forty has been reached and passed. Two old boys passed with high honours in Classical Moderations at Oxford last month.

### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Anniversary meetings of the British and Foreign Unitarian Association opened on Tuesday evening, May 13, with a religious service at Rosslyn Hill Chapel, Hampstead, which was very largely attended. The Rev. J. H. Weatherall, M.A., of Bolton, was the preacher.

#### THE ANNUAL SERMON.

We live in days of toleration, the preacher said, and we are grateful for it, because the weak flesh shrinks from the ordeal of the persecuted. The Master put that last among the Beatitudes as perhaps the one that his followers would find most incredible, "Blessed are they that are persecuted for righteousness' sake," and experience surely ratifies it. We know that faith never has been so active as when faith has been persecuted. Men never have shrunk from living by their faith, and from dying for their faith, when they must needs give for the sake of their faith, and must test it sentence by sentence, line by line, letter by letter, lest somewhere they were being betrayed. The fiery test of persecution has produced its effect, and, in a large way, tolerance has been learned as a civil virtue, and also as a social virtue. The beatitude of the persecuted is in the background of our memory, and, alas! our faith is oftentimes in the background too. And yet the folly of believing that faith was coercible by any kind of civil penalty surely is passing away from the civilised world never to return.

It besseems us to take notice of the centenary of which more particular mention will be made to you during these anniversary gatherings, and we would take note not in any desire to revive smouldering fires. There is a beautiful verse of Whittier:—

What matter, I or they?

Mine or another's day?

So the right word be said

And life the sweeter made.

Which ought to be the note of our centenary rejoicings.

In the last resort it is no triumph of any sectarian kind that greatly matters. It is that we should understand the note of redemption of our spirits from the forces of evil, and that we bind ourselves together as desirous of the redemption of the human spirit from every kind of evil, and that all matters of sectarian separation and matters of ecclesiastical routine be remembered by us as only taking a subordinate place and never as taking the front of our energies or the front of our interests or the front of our exultations. But to rejoice is nevertheless right, and we should with special gratitude remember the centenary which we now celebrate; for the sake of the men who achieved that supplement to the Act of Toleration; for the sake of a centenary of freedom which it gave to our community; and because it is always noteworthy when the social conscience expresses itself in any act of legislation.

But others will draw out more fully the significance of 1813 to us, and to our work. I want, if you will bear with me, to use that

liberty which is a passion amongst us, and that is so particularly bestowed upon those who speak to you, to suggest to you that which grows stronger in my mind and goes back a little further than 1813. I suggest to you that the tragedy of the history of the Church of England was the way in which Nonconformity consented to be treated, the way in which after two hundred years of struggling from the time the seeds of the Reformation were planted amongst thinkers within the English Church, that suddenly when the Act of Uniformity became a reality those interests that afterwards were identified with Nonconformity threw up the sponge, and that what they could contribute to the nation was not indeed forgotten, but side-tracked into the policy of separate churches, and the policy of separate doctrine. The course the Reformation pursued later need not disturb us. One who preached in this place used to love the saying that there was a small end to great problems, and the problem of Christian unity in this country shows the way in which Christian unity becomes a definite, concrete historical fact for us in relation to that church which is our national church. The difficulty of putting this point forward is that it may seem to belittle the magnificent services of Nonconformity in this country. I do not mean in anything I say to underrate for one moment all the magnificent services Nonconformists have contributed to our national life, not simply outside the Church but by reaction upon the Church they left. Indeed it may be that the nature of things was with the separating bodies, that separation was a natural law for our English mind. But is it not also very probable that the loss to religion has been as great through the cleavage becoming an accomplished fact and Nonconformity pursuing a separate life, and the acquiescence of a nation for over two centuries in the idea that uniformity of doctrine was an insurmountable barrier, and there was no common formula for the religious life? Nonconformists are often heard to deplore that they have lost their share in the buildings designed for the nation. How much have we lost through these centuries by the feeling of aloofness, in that department of human nature where aloofness is least forgivable? How much of the weakness of religion is due to the fact that people must go aside to pray their prayers in different places; that they must be using publicly irreconcilable phrases for the deepest realities of human life? And also to that sense of hostility that has passed outside the religious world and sharpened the lines of political controversy and held back the wheels of social reform?

We talk about the unity of Christendom, and every gathering of Christians brings forward the problem of Christian unity. We know it is one of the thorniest problems any statesman or saint can face. But, do you not think that the path of external religion in England depends upon the recognition that those who were exiled from the Church were exiled involuntarily? It seems to me that the solution is for the Nonconformists to say that they are involuntarily exiles from the Church—that they are working outside, not for sectarian glories and sectarian triumphs, and not for



small and temporary policies of denominational value, but working nationally for the Church in which we have as much right as we have right to the country in which we are born; claiming our right to speak our kind of religion, our form of prayer, our language of aspiration along with those others that are spoken along the lines of the uniformitarian tradition. The forces of progress, the forces of education, that might lead to the unity of the spirit in the Church of the Kingdom of God were destined to suffer because of the aloofness of Nonconformity to that Church to which it had every kind of right except the right to pretend that it does not believe the thing that is laid down as the condition of communion. It may be in the providence of God that the experience was necessary for the English people, that only by a long period of dwelling in the wilderness were they able to see that the method of uniformity could never remain a method of the religious life. It may be that it was for this reason that our sectarian troubles have arisen, and a sense of aloofness from our fellows sprang up in our hearts. It may be so. But we have dreamed a dream and loved to dream it, that dream of a church wherein men do justly, love mercy, and walk humbly with God; the church full of the mystery of the love of God, and not only speaking it with its prayers but carrying it out in practice, so that the feeling of community grows among all kinds of differences of opinion. And oh! the richness that would come to our national religious life if the Church of our Fathers included within its worship, and not simply in an occasional courteous recognition, but actually within its worship in every town as still part of the English Church, all those varieties of opinion that sink and are unified in the love of God and in the love of the brother.

And this Unitarianism, as we call it, I beseech you in your hearts to remember, this Unitarianism is first and last and in the middle, not a type of doctrine among many types of doctrine; not a religion of protest depending for vitality upon the sincerity with which that is held to which it is opposed, but that it is and has been just the doctrine of the unconditioned love of God; so, at least, I understand Unitarianism. And so it seems to me that wherever it has demonstrated itself in history it has been this first and last and in the middle. It alone has had the courage to say "God is Love," the courage to believe that Christ meant precisely what he said when he told men that God is Love, and to believe that it was wrong to say that God in His wrath placed restrictions on the salvation of the whole human race,—thou shalt not be saved except by the ways of this Church; thou canst not be saved except by the ways of that doctrine. And surely this is to-day the super-eminent distinction of the Unitarian way of thinking and praying from all others. Where else do they teach you that God loves you when you are good, and that God loves you when you are bad, and when you know you are bad, and also when you do not know that you are bad, so that he can forgive you for every sin of commission, and for every sin of omission; and that there is no other way, such as to speak one sanctified name

or to bend yourself in submission to one sanctified means of grace?

And so I believe our preaching is the preaching of the unconditioned love of God, and even our central belief. In a world of weak wills and corrupt habits, in a world of great carelessness we believe that man will be more righteous than he has been in the past through the fear of God or from the fear of punishment. There is the test; that you, for the love of God, do righteousness just for love's sake not for the sake of any reward laid up for you; not through any fear of punishment, but just for loyalty to love and because love claims this service from you. That underlies the doctrine of the unconditioned love of God. It is your theology. It is said you have nothing to produce the sacrificial spirit, yet shall we not say that the saints have been saintly because they loved God and just because they loved God?

We believe Christ understood best the human heart because he loved God and appealed to others to love Him with the same loyalty. We believe ourselves that everything that has been rich and good in human nature has been produced under the same kind of appeal, the love of God,—the great love of God for which sometimes knowingly and sometimes unknowingly, our hearts have been weary and weary and weary,—the love of God surpassing anything ever understood even in the supremest revelations of things living here upon this earth. This love of God we believe is the centre and soul of every sphere. Relying upon this we are striving to do our duty lovingly to our brothers and sisters upon earth; and relying upon this shall go calmly, cheerfully, and happily when the call comes to us, saying, "Lord, now lettest thou thy servant depart in peace according to thy word." And for ever and for ever the Love of God is over all.

#### THE ESSEX HALL LECTURE.

The Essex Hall Lecture was delivered by the Rev. Alexander Gordon, M.A., on Wednesday morning May 14. Mr. Hawksley, the President of the Association presided, and he was supported on the platform by Dr. Drummond, Principal Carpenter, the Revs. C. Hargrove, P. H. Wicksteed, W. C. Bowie, and many others. Mr. Gordon took for his subject, "Heresy, its ancient wrongs and modern rights in these Kingdoms." The lecture was a brilliant historical survey, closely packed with facts and rich in shrewd and witty sayings, of which the fragmentary jottings we are able to offer to our readers can give no idea.

Whether or not we believe, the lecturer said, that heresy is the salt of the earth, it has certainly been the salt of the church. She has owed numerous terms to heresy. "Trinitarian" in papal bulls is the name of a heresy, and it was a heretic who more appropriately fixed it on the orthodox. The Anglican Church has followed methods and results achieved by heretics with scant avowal. What is heresy? According to Thomas Aquinas, refusing to believe in Christ is the way of infidelity; restricting belief in Christ to certain points in his doctrine selected at pleasure is

heresy. Heresy is thus a partial as opposed to a total defection. It may be unintentional, or intentional and pressed with pertinacity and obstinately maintained. The duty to fear error led to the policy of suppression. England till the rise of Lollardy was singularly free from heresy and from the cremation of heretics. In 1210 an Albigenian was burned in London, but we have no details. In 1222 Stephen Langton opened at Osney Priory a council of his province, and among the canons agreed on was one to the effect that none of the clergy should take part in the judicial shedding of blood. At this council a degraded deacon who had renounced Christianity and married a Jewish wife was handed over to the lay power and committed to the flames. This, however, was a case of apostasy, not of heresy. No further case of burning is on record till 1401 when Sawtre was burned at Smithfield. He had refused to adore the true cross and denied transubstantiation. This was followed by the Act *De heretico comburendo*, which enacted that heretics should be burned *coram populo in eminente loco*.

Traces of christological heresy are faint and rare in this country till the 16th century. The earliest known to the lecturer was in 1481. In 1543 orthodox doctrine was taken under the protection of the State, and heresy became a matter of statute law. This was swept away in 1547, and difficulties arose in regard to procedure in the case of a heretic who was executed in 1550 by special order of the Privy Council. Mary and Philip revived the old laws against heresy, and the policy carried out by them, which struck not only at the leaders but at all the humble followers as well, has left an indelible impression upon the English imagination. With the accession of Elizabeth the statute book was again cleared of all law against heretics, but burnings still went on. The execution of two Dutch Anabaptists in 1575 aroused a strong protest by Foxe against the burning of heretics at all, an unfamiliar opinion in those days. Under Elizabeth, however, it was only abnormal religionists who were treated in this way; her Catholic and Puritan foes being punished as political offenders. Legate and Whiteman, men of Socinian opinions, who suffered in 1612, were the last martyrs burned at the stake.

In 1645 the Presbyterians in England declared a general toleration to be an act of impiety; and the declaration of the Lancashire Presbyterians against heresy was one of unexampled malignity. Under the restored Stuart régime, heresy was better off than under the Parliamentary government. True the conventicles were illegal, but individuals were seldom proceeded against for heresy. 1689 meant new and serious trouble for heretics. It imposed the doctrinal articles of the Church of England. This drove heretical writers to anonymity, and deprived preaching of its proper development. In 1697 William III. was asked to forbid the printing of Socinian books. In 1698 came the Act against profaneness and blasphemy, which was directed expressly against Socinians and Deists, though they are not mentioned. It imposed severe penalties culminating in imprisonment without bail and perpetual outlawry. The Act was not popular, and



it was seldom that any use was made of its enactments. Still it was there *in terrorem*.

The lecture then passed on to a description of the severe measures of repression in Scotland. Ireland is commendably free from action of this kind, only one case of the death penalty being known. In 1327 Adam Duff, an anti-trinitarian, was burned in Dublin. The Irish Toleration Act of 1719 imposed no subscription. The Irish Presbyterians were never as bitter as their English allies.

In England after 1698 the course of legislation, tardy but not retrograde, was in the direction of the restriction of penalties. In 1792 it seemed to the Whig leaders that the time had come for the repeal of enactments which pressed hardly upon Unitarians. Fox's proposal was of the broadest scope, and if it had been accepted would have swept away, as Pitt said, the whole system of laws relating to religion. Relief for the Unitarians came in 1813, but owing to the action of the House of Lords it was limited in scope and kept the enactments against blasphemy and profaneness, contrary to the earlier and larger proposals of Fox. The Act was not retrospective, and the problem of trust deeds soon became acute. It was laid down by Eldon that a trust for the worship of God was a trust for the Church of England, while a trust for Protestant Dissenters naturally carried with it the conditions under which the nation tolerated dissent. Among the Unitarians from 1813 to 1854 Unitarian trusts were the rule, and the change to a different type of trust was due to the conditions under which the Rawdon Fund is administered. From 1860 dates what Mr. Gordon called "the myth of the open trust."

Heretics as such, the lecturer declared, have no rights and claim no privileges. As citizens and in virtue of their citizenship they are entitled to equal rights in regard to their religion with all others. Public opinion is our only potent earthly lawgiver. The position is vastly improved, but it demands a still fairer improvement. We must still ask for the repeal of all penal laws, which are directed against matters of opinion. The lecture ended with a reference to the 16th centenary of the Edict of Milan which occurs this year. It has been called the charter of the Church, but it was based upon the principle of complete civil freedom for all forms of religious belief.

At the close of the lecture, which was followed with the closest attention, the Rev. C. Hargrove moved a vote of thanks and expressed the earnest hope that it will be published without delay, with an apparatus of historical notes, which Mr. Gordon may be able to add to it out of his ample store.

#### THE PRESIDENT'S LUNCHEON.

After the Lecture the President entertained the members of the committee of the Association and a large number of other guests to luncheon at the Connaught Rooms, Great Queen-street. The proceedings were private, and consequently we are unable to give a report of the interesting speeches which were delivered. The following was the list of toasts:—

"His Majesty the King," the Presi-

dent; "Our Guests from other Lands," the President; responded to by Professor H. H. Wendt (Jena), Mr. J. C. Macky (Auckland, New Zealand), the Rev. A. C. Nickerson (Boston, U.S.A.); "Unitarian Freedom and Progress, 1813-1913," proposed by the Rev. Dr. J. Estlin Carpenter, responded to by Mr. Hugh R. Rathbone; "Congratulations and Success to the Sustentation Fund," proposed by Mr. Howard Chatfield Clarke, responded to by Mr. W. Byng Kenrick; "Our New Ministers," proposed by the Rev. Dr. Drummond, responded to by the Rev. George Neighbour; "The President," proposed by Mrs. Bartram, responded to by Mr. Charles Hawksley.

A public meeting in Commemoration of the passing of the Trinity Act in 1813 was held at Essex Hall on Wednesday evening when four addresses were delivered:—the Rev. J. Edwin Odgers, M.A., D.D. (Oxford), "Our Inheritance from the Past"; the Rev. Simon Jones, B.A. (Swansea), and Mrs. H. D. Roberts (Liverpool), "Our Work in the Present"; Mr. C. Sydney Jones, M.A. (Liverpool), "The Next Step Forward."

Thursday morning was devoted to the usual Business Meeting of the Association, followed by a Conference when the following subjects were discussed:—(1) "Home Missionary Work," introduced by Mr. Ronald P. Jones; (2) "Colonial and Foreign Work," introduced by Mr. G. W. Brown; (3) "Publications," introduced by Mrs. Wooding. A special vote of thanks was passed to Mr. Charles Hawksley for his conspicuous and most generous services as President during the past two years. The new President is Mr. G. H. Leigh, of Monton.

On Thursday evening the usual Conversation was held at the Portman Rooms. We are obliged to defer our report of the meeting on Wednesday evening and of the proceedings on Thursday till next week.

### BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

#### ANNUAL MEETING.

THE fourth annual meeting of the British League of Unitarian and Other Liberal Christian Women, which was held at Essex Hall on Wednesday afternoon, showed no falling off in numbers as compared with last year; this, together with the fact that for the first time a properly printed report was in the hands of the meeting beforehand, proved that the League is growing and developing in a very healthy manner. Much regret was expressed at the absence of Mrs. Sydney Martineau, owing to illness, and Mrs. Blake Odgers, who was asked to read the treasurer's report, declared herself unable to present the financial statement with anything like the persuasive power and enthusiasm which Mrs. Sydney Martineau always seems able to command. The chair was taken by Mrs. Enfield Dowson, the President, who moved the adoption of the reports, which were taken as read. In presenting the annual report Miss Brook Herford, the energetic organising

hon. secretary of the League, drew special attention to the work of the Fellowship Section and the International Committee, in connection with which Miss Grace Mitchell is doing splendid work in Australia and New Zealand. A special message of cordial goodwill from Miss Mitchell was read. The past year has shown a remarkable advance in the League's history, not only in the increase of the branches which now number 92, but in the activities and work undertaken at home and abroad, and there has been a great improvement in the writing of the reports of the branches which have been sent in. Particular interest had been awakened by Mrs. Balkwill's address at the Council meeting, which was held, by the courtesy of the Hampstead Branch, in the Rosslyn Hill Church Hall. Mrs. Balkwill, who is a Baptist, and a Borough Councillor, spoke on the "Women's Auxiliary of the National Free Church Council," which was particularly helpful to those whom she was addressing, as it showed the almost limitless possibilities which lie before an organisation like the British League in directions that are likely to increase the membership and general welfare of the churches.

Mrs. Enfield Dowson in moving the adoption of the reports, spoke with confidence of the future which she was sure lay before the League. There was infinite scope and variety in its work, so that every sort of talent could be employed down to the humblest, and each branch was free to organise its resources in its own way and plan its own special work. There were no hampering restrictions compelling every branch to follow one model or scheme of activity. She felt personally that, as far as social work was concerned, that was best done, when possible, in unison with other denominations, so that they could all meet on one common ground and support each other, but the special work of the League was within their own churches for the quickening of their religious life and energy. Mrs. Baart de la Faille, wife of the minister of the Dutch Church, Austin Friars, gave a vigorous account of the work in connection with friendless girls from abroad seeking situations and homes in England which is carried on in connection with the Dutch Church. She felt very strongly that what was specially wanted in London was a Unitarian home and a Unitarian agency to meet the needs of those, who having been brought up in the Liberal faith, are particularly in need of sympathetic advice and friendship from those capable of understanding their peculiar needs and difficulties. The Rev. W. W. Chynoweth Pope, in moving the resolution electing the Officers and Committee for the ensuing year, including Mrs. Blake Odgers as President, put in an earnest plea, not so much for those who come to our shores as for those who leave them—namely, the young men, bound for Canada, New Zealand, Australia, or the United States, who sorely need to have the hand of friendship extended to them in the countries oversea when they are far from their homes and the religious associations of their youth. Miss Storrs seconded the resolution, which was carried.

Some discussion followed the moving of the third resolution by Mrs. Classon Drummond in the absence of Mrs. Ashford



—namely, that in the future each branch be asked to send in nominations for the Executive Committee no less than two months previous to the date of the annual meeting, and that a list of the names received be forwarded to branches not less than one month previous to the annual meeting, voting to take place at the annual meeting by the branch delegates and the private members. Mrs. Drummond said this was a step forward in the direction of putting the League on a more democratic basis, though she personally did not feel that it went quite far enough. Several suggestions were made which will be taken into consideration by the committee, but in the meantime the resolution, which was seconded by Mrs. Leighton Tucker, was carried.

The President then gave a cordial welcome to the delegates, and a message of greeting to the Oversea Branches, to which Mrs. Macky (Auckland, New Zealand) and Mrs. Howarth (Accrington) responded. Mrs. Macky said that the women of the New Zealand congregations were very anxious to work in sympathy with them, and to learn from them something of their methods. They were carrying on their religious work under very different conditions from those which were familiar to people at home and they needed especially some inspiration and help in regard to the training of the young people in their liberal ideas. She could assure Mr. Pope that they were all ready in New Zealand to welcome most heartily everyone who came to them from the old country. Their houses were absolutely open to such visitors, and the working man or woman need not fear lest they should not be received with friendliness, for they themselves were all working people, if not actually horny-handed, at least very nearly so. Mrs. Stowe (of Hartford, Conn., U.S.A.) gave some interesting facts about the work of the Women's Alliance, and instances of the way in which each branch arrives at some independent opinion of its own as to the particular work which it is urgent for them to do. At Springfield, Massachusetts, the members raised the money to start a home for girls because they found no answer to the question, "Where could a girl find refuge for the night if she arrived in the city at a late hour?" In another place where there were many dance halls in the town not under proper guidance and supervision, they started a dancing hall on their own account where young girls could have that particular form of pleasure amid proper surroundings and under supervision.—Doubtless, when the League has been in existence long enough it will make its influence widely felt along similar lines of social enterprise to meet the growing need of organised care and friendship among young women and girls living away from their own homes in our great cities.

We are asked to state that the Secretary of the Delegation at present in the United States in connection with the Anglo-American Peace Centenary is Mr. H. S. Perris, M.A., and not Mr. G. H. Perris, as stated inadvertently in our issue of May 3.

### MINISTERS ATTENDING THE MEETINGS.

THE following ministers have been present at the meetings at Essex Hall during the week:—W. Agar, D. Agate, T. Anderson, J. C. Ballantyne, W. C. Bowie, S. S. Brettell, Mrs. T. B. Broadrick, T. F. M. Brockway, W. H. Burgess, J. E. Carpenter, G. Carter, A. A. Charlesworth, L. Clare, W. R. Clark-Lewis, J. W. Cock, J. M. Connell, G. C. Cressey, R. N. Cross, E. Daplyn, J. P. Davies, D. Davis, R. Davis, J. Drummond, W. H. Drummond, T. Elliot, D. D. Evans, D. J. Evans, E. D. Evans, E. G. Evans, T. M. Falconer, R. P. Farley, A. Farquharson, F. W. G. Foat, A. Golland, A. Gordon, H. Gow, C. A. Greaves, J. L. Haigh, F. Hall, W. C. Hall, F. Hankinson, C. Hargrove, W. Harrison, J. Harwood, H. Hawkins, J. B. Higham, R. Hill, J. C. Hirst, E. R. Hodges, A. C. Holden, T. J. Jenkins, F. H. Jones, S. Jones, W. T. Jones, J. A. Kelly, B. Lister, E. W. Lummis, W. McMullan, S. A. Mellor, J. M. Mills, P. Moore, G. Neighbour, R. Newell, J. H. M. Nolan, A. E. O'Conner, J. E. Odgers, J. C. Odgers, J. F. Parmiter, J. A. Pearson, A. G. Peaston, A. C. Nickerson, H. W. Perris, H. L. Phillips, W. J. Phillips, W. J. Piggott, C. E. Pike, T. Pipe, W. W. C. Pope, D. W. Robson, C. Roper, W. H. Rose, J. Ruddle, A. Scruton, A. H. Shelley, H. E. B. Speight, A. L. Smith, W. R. Smyth, H. S. Solly, T. P. Spedding, J. E. Stronge, A. Sutcliffe, W. G. Tarrant, L. Tavener, H. S. Tayler, J. L. Tayler, J. M. L. Thomas, T. A. Thomas, G. W. Thompson, J. Toye, W. J. B. Tranter, W. L. Tucker, W. F. Turland, G. H. Vance, F. H. Vaughan, E. A. Voysey, G. Ward, H. Warnock, J. H. Weatherall, W. M. Weston, J. M. Whiteman, P. H. Wicksteed, J. Wilson, W. Wooding, J. J. Wright, I. Wrigley.

### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Blackpool.**—The late Miss Fanny M. Evans, of Blackpool, who died at South Shore on the 5th inst. at the age of 70, and was buried at the Blackpool Cemetery on the 8th inst., was the founder of the North Shore Unitarian Sunday School, and had been a Unitarian all her life. Miss Evans, a daughter of the late Edward Evans, of Manchester, was a Lancashire story writer, an intimate friend of the late Miss Jessie Fothergill, the novelist, and a cousin of Miss Anna Swanwick. Of late years Miss Evans had been attached to the Waterloo-road Church at Blackpool, and some beautiful wreaths and other floral tributes were placed on her grave from fellow-worshippers. The Rev. J. W. Tickle, the minister, conducted the service.

**Colyton.**—The congregation and Sunday school at Colyton have sustained a loss in the death of Mrs. Elizabeth Wood, wife of the Rev. Francis Wood, the minister. Mrs. Wood had been in but poor health for several years, but seemed somewhat better on removing from Manchester to Colyton at the beginning of

last December. She took a class in the Sunday school, and helped her husband a little in his pastoral duties. After a short time her strength began steadily to decline. The last weeks of her life were a time of much physical trial and suffering. She died on Wednesday, May 7. The funeral took place on Tuesday, May 13, and was conducted by the Rev. W. Holmshaw, of Ilminster, at whose former church at Blackley, Manchester, she attended for some time. A good number of friends from the congregation and school gathered to pay their last respects. The local Congregational minister, the Rev. J. Hoyle Tomlinson, took part in the service, and his people sent a resolution of condolence and sympathy with Mr. Wood.

**Horsham.**—The 140th Whit Sunday anniversary of the Free Christian Church was held on May 11, the preacher for the day being the Rev. W. W. Chynoweth Pope, of Lewisham. A fair number of visitors were present, Billingshurst, as usual, contributing the largest contingent. The decorations and the arrangements for the comfort and convenience of visitors were effectively superintended by Mrs. and Miss Marten and Mrs. and Miss Prewett. The Communion service was conducted by the Rev. J. J. Marten. Collections were taken for the Provincial Assembly, the B. and F.U.A., and general expenses at the close of each service.

**Hull.**—The members of the Hull congregation, having long realised that the school accommodation has been inadequate, have extended the buildings at a cost of £2,500. Of this sum about £2,250 has already been raised, entirely within the congregation, and mainly by subscription. The balance is to be raised without any appeal for outside help. The buildings thus enlarged are handsome and convenient. On the ground floor is the smaller hall intended for the use of the Institute, which may be described as an afternoon church for young people. Here, also is a group of classrooms, varying in size and design. On the upper floor is the main hall, a fine room with open timber roof, having at one end an elaborate stage, and at the other a platform ingeniously designed so that it may be separated from the hall by large doors, and so converted into two classrooms. The building is lighted throughout by electricity, and great care has been given to the ventilation, and, indeed, to the general convenience of the many societies connected with the church and school. The new buildings were opened on Thursday, May 8. The dedication service in the church was conducted by the present minister, the Rev. Lawrence Clare, and an appropriate sermon was preached by the Rev. H. W. Perris, who was minister from 1883 to 1897. At 8 o'clock there was a very well attended public meeting in the main hall, Mr. Clare being in the chair. The building was declared open by Mrs. Shannon, of London and Hull, the oldest member of the church. Her speech was simple and touching. The vote of thanks to her was moved by Mr. S. Harris, who spoke with deep feeling of the days when Mr. Shannon was minister of the church; and it was seconded by the school superintendent, Mr. W. B. Holmes, through whose efforts the extension has become necessary. Four former ministers of the church were present, the Revs. H. W. Perris, E. W. Lummis, F. H. Vaughan, and W. Whitaker. Through them and Mrs. Shannon the history of the church was directly represented right back to the year 1845, when Mr. Shannon began his ministry in Hull. The scene was one of remarkable and sustained enthusiasm, and for its parallel we must look back to the year 1881, the date of the opening of the present church, which meets the needs once met by the ancient Bowlalley-lane Chapel, which still stands in the heart of the town.

**London: Acton.**—Mr. A. Barnes writes from 22, Park-hill, Ealing, W.:—"I shall be much



obliged if you will allow me to call the attention of the wide circle of your readers to the bazaar which is to be held on behalf of the Acton Unitarian Church on Thursday and Friday, May 29 and 30, at Lindsey Hall, The Mall, Notting Hill Gate. The main object is to raise sufficient funds to clear off the debt (£250) on the church site. (See advertisement.) Any contributions in money or in kind will be gratefully received by the minister, the Rev. A. C. Holden, M.A., 9, Lammas Park-road, Ealing; the treasurer, J. A. Barnes, 50, Kenilworth-road, Ealing, or myself."

**Nottingham: Christ Church.**—The church anniversary services were held on Sunday, May 4, the preacher in the morning being Mr. R. Briggs, and in the evening the Rev. A. Leslie Smith, of Belper. On the following Monday evening a congregational meeting was held to celebrate the completion of Miss Phillips' first year's ministry here. There was a large attendance. Mr. G. Bryan (of High Pavement congregation) presided. Congratulatory speeches were made by Mr. Fraser Hewes and Mr. J. Stevenson on the good work Miss Phillips has already done. Miss Phillips, in response, reviewed the progress made during the past year, and thanked the congregation for their encouragement and assistance.

**Rotherham.**—The induction of the Rev. H. W. King to the pastorate of the Church of Our Father, Rotherham, took place on Wednesday, May 7. The charges were given by the Rev. J. Estlin Carpenter, M.A., D.D., and the Rev. E. I. Fripp, B.A., of Leicester. The Rev. C. J. Street, M.A., of Sheffield, conducted the devotional part of the service. The induction was followed by a social tea, to which nearly 100 sat down, including friends from Sheffield, Stanington, Attercliffe, Mexbro, Barnsley, Bolton-on-Deane. In the evening a public welcome was given to Mr. King, Mr. W. H. Hydes in the chair. In addition to the gentlemen named the following took part, viz.: Dr. S. A. Mellor, and the Rev. W. Stephens (Shrewsbury), two former ministers of the church, the ministers from the neighbouring churches, Mr. A. Pearson, Mr. A. S. Bratley, Miss Gilbody, Mr. F. E. Brooksbank (church secretary), the Rev. J. Cyril Flower, B.A., the Rev. C. Short, and Mr. J. Foster. Letters of regret at not being able to be present were received from the Rev. C. Hargrove, M.A., the Vicar of Rotherham (Canon Goodall), and several local Nonconformist ministers.

**Sheffield.**—The Sheffield and District Unitarian and Free Christian Sunday School Union had a record attendance at the annual united service, on Whit Sunday afternoon, in Upper Chapel, about 700 being present. The schools that took part were Upper Chapel, Upperthorpe, Attercliffe, and Rotherham. The service was conducted by Mr. W. Lount, of Bolton-on-Deane. The address was given by the Rev. H. W. King, the newly appointed minister at Rotherham. Owing to distance and difficulty of bringing the children by train, Mexbro, Bolton-on-Deane, and Barnsley did not take part, but it is hoped to arrange a united service for this section of the Union at a later date.

## NOTES AND JOTTINGS.

### THE FOOD OF THE WORKERS.

A very interesting and valuable report on the diet of the labouring classes in Glasgow has been published by the Physiological Department of Glasgow University. It is the outcome of an inquiry conducted there by Miss Dorothy E. Lindsay, B.Sc., Carnegie Research Fellow. Dr. Noël Paton, who contributes the preface, points out the great importance of finding out whether the

working classes of the city get such a diet as will enable them to develop into strong, healthy, energetic men. He adds that if the necessary food cannot be procured at a cost low enough to leave a margin sufficient to cover the other necessary expenses of the family life, it is conceivable that even a very small contribution to insurance for problematic benefits in future years may help to arrest physical development, and the benefits may thus be bought at too great a price. The inquiry has drawn attention to the urgent needs of the poor and destitute, and it has also shown the important part played by ignorance and bad marketing. The families in which the income is under 20s. a week entirely fail to obtain the supply of food sufficient for their needs, and this is a matter of national importance, for it is a physiological fact that a setback of development occasioned by insufficient feeding in childhood is usually irremediable afterwards. Emphasis is laid on the need for a return to the national dish of porridge and milk in place of the tea, bread, and jam which are universally replacing it.

### CAN PLANTS SEE?

In the May number of *Cornhill* Mr. Harold Wager has some interesting things to say about the structure of plants, and the curious arrangement of epidermal cells which refract the light and act as lenses. These epidermal cells "have very little resemblance to the highly organised eyes of animals, but in their general arrangement they resemble the facets of the compound eyes of insects," and by means of them the plant at least possesses the power of perceiving a difference in the intensity or in the direction of the rays of light. This sensitiveness, according to Charles and Francis Darwin, is sometimes confined, in grass seedlings, to a small part of the plant, which, when stimulated by light, transmits an influence to distant parts, exciting them to bend. "It is not probable," Mr. Wager goes on, "that light is usually the originating cause of movements in plants." They already have a movement of their own, set up by changes originating within themselves without direct reference to external conditions. The light does not actually set up the movements, but exercises a directive influence upon them. "The more we study the activities of plants in relation to the external world," he concludes, "the more clearly does it appear that the stimulation of the living substance of the plant which results in its response to external forces is certainly on a lower plane, but probably only different in degree and not in kind from the stimulation of the much more highly organised nervous tissues in animals."

### THE LONDON MUSEUM.

Owing to the generosity of Sir William Lever, who has presented to the Government the lease of Stafford House which he bought from the Duke of Sutherland, the 30,000 articles belonging to the London Museum, at present accommodated at Kensington Palace, will henceforth be adequately displayed, and in chronological order. The London Museum is a collection of objects relating to the history and life of

London, and although the exhibits are not of great artistic or intrinsic value, they are full of interest for the student of bygone days. Many more articles have been promised as gifts and loans than it has been found possible to find room for hitherto, but Mr. Guy Laking, the director of the Museum, declares that Stafford House is big enough to receive as many gifts as are required to make London's history complete.

### SWEATED WOMEN WORKERS IN PARIS.

The League of the Young Republic has taken up the cause of the friendless workwomen of Paris, and organised an exhibition of sweated industries which reveals some deplorable facts. Among the items are the following—Children's frocks, time 2 hours, paid for at the rate of 2½d. each; earnings in a ten-hour day, 1s. Another variety of child's frock, 4d. for three hours' work; the cost price of this frock is 1s. 7d., and it is sold in the shops at just double. Putting artificial white violets in sprays, 2d. a hundred sprays. A clever workwoman can make 50 bunches in an hour, and can earn by working 10 hours, 9½d. a day. A fancy apron, trimmed with lace, 3d. for four hours' work, or 7d. a day. Such an apron is sold in the shops at 5s. Beautiful embroidery for a reticule; time taken, 5 hours; pay is 6½d. less 2d. for cotton, so that the woman can earn 9d. a day. These facts, which are taken at random, speak for themselves, and reveal a terrible state of things which can never be properly remedied save by the collective action of the whole civilised community.

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SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

MAY 17, 1913.

**All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.**

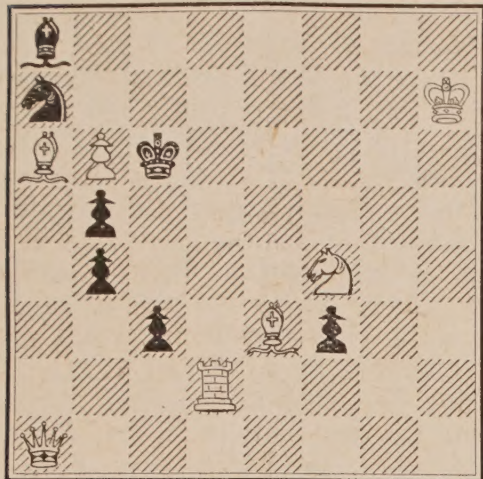
## PROBLEM No. 6.

By PHILIP H. WILLIAMS.

(Specially composed for THE INQUIRER.)

BLACK.

(7 men.)



WHITE.

(7 men.)

White to play and mate in two moves.

Owing to an error of judgment and an over-trusting in the methods of the railway companies, I have been parted from my Gladstone-bag containing all my chess papers. The scene when I realised the consequences was an animated one. I am unable to acknowledge solutions this week in consequence. I had prepared a draft of the chess column, but until my beautiful bag materialises once more I can do nothing! There were several correspondents to whom I had intended to reply in this week's issue, but my memory is not equal to the occasion.

To make amends, however, I have composed our No. 6. The task pleasantly occupied the time in the train, while prosecuting a search for my property. This is a very fair example of the uses of chess—the game affords a relaxation from the worries that befall us all now and then.

Some of my correspondents have asked me to give some games from time to time. The most important branch of chess is, of course, the game itself, but my tastes have always been in favour of problems; consequently my knowledge of games and notes thereon is not very great. I will, however, select some brilliants and publish them, but could not think of embarking on original notes. My style of play (when I play in matches) is disconcertingly irregular, owing to my training in problematic matters, but perhaps some of my games may afford entertainment. My opponents have a very embarrassing time at first, but I usually over-reach myself in the end. I generally find, on subsequent analysis, what wonderful things I could have done if I had only seen the sacrificial continuations at the time! This is, I fear, what most of us experience, especially when playing an important match game, the issue of which may decide the result.

I remember playing in a match for Hampstead, and towards the end of the evening, with a dead "draw," the match-captain whispered that I should offer a draw. Just at the moment that I was about to do so, my opponent made a bad blunder and I won the game, much to my astonishment. This was an example of "luck" at chess, which many deny altogether.

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